
MR. BRADY'S
FAST
SERMON.

MR. B. R. A. D. Y.

F. A. S. T.

SERMON.

A
SERMON
Preach'd at the Parish-Church of
RICHMOND
IN
S U R R Y:

April the 5th, 1699. Being the Day appointed for a Publick Humiliation and Collection for the Vaudois.

By *N. Brady*, M.A. Minister of *Richmond* in *Surry*,
and Chaplain in Ordinary to His Majesty.

Published at the Request of his Parishioners.

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SERMON

RICHMOND

S. R. R. Y.

THE

OF

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OF

TO MY
W O R T H Y
AND
Honored Friends and Parishioners,
THE
I N H A B I T A N T S
Of the Parish of
R I C H M O N D
IN
S U R R Y :

*This following Discourse (publish'd at their
request) is humbly Dedicated by*

Their Most
obliged Servant;

N. Brady.

TO THE
PORT OF

NEW YORK

INHABITANTS

OF THE CITY OF

RICHMOND

IN

THE

STATE OF NEW YORK

IN SENATE

January 1st 1864

REPORT

1699 (1)

A FAST
SERMON

Preach'd At

Richmond in Surry. April, 5th. 1699.

JOHN, V. Ch. latter part of the 14. v.

*Behold, thou art made whole; Sin no more,
lest a worse thing come unto thee.*

THESE words were spoken by our blessed Saviour, to one whom he had rescu'd from a troublesome Infirmary, which (otherwise than by Miracle) seem'd to be incurable. But as all the Actions of his Life were *general Examples*, so all the Words of his Mouth were *universal Precepts*; none of them being so narrowly restrain'd

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to

to that particular occasion, as not to be applicable to others attended with the like Circumstances: I shall not therefore fear to over-strain the Sense of my Text, by making use of it upon the present occasion; and addressing my self to those who now hear me, as he did to the Man whom he had healed; *Behold, thou art made whole; Sin no more, lest a worse thing come unto thee.*

And indeed if we would employ our selves according as we ought, upon *this Solemn Day* of Fasting and Mortification; if we would strictly examine our Souls, and nicely pry into the secrets of our Consciences; I fear there would be found but few amongst us all, whose *murmuring and repining* under the Judgments which hung over them, whose *carelessness and impenitency* upon their being withdrawn, whose *ingratitude and presumption* under the blessings they have received, may not justly call for the caution contained in my Text, *Behold, thou art made whole; Sin no more, lest a worse thing come unto thee.*

Since then it has pleased the Divine Goodness, by the repeated Mercies which have been extended towards these Nations, almost to change our *Days of humiliation*, into *solemn Festivals of Thanksgiving*; I shall therefore endeavour in my following Discourse, to follow this Method of the Divine Providence, by intermixing with our penitential *Acknowledgments*, some *Hymns of Praise and Songs of Deliverance.*

In

In pursuance of which Design, I shall insist upon five Particulars : Whereof the *two* former are implied in the Text, and the *three* latter expressly deliver'd in it.

1st. I shall reflect upon the dangers to which we have been expos'd ; the State of weakness and affliction, which we formerly lay under ; implied in these words, *thou art made whole* ; which plainly suppose an antecedent Infirmary.

2^{dly}, I shall consider the Cause of those Dangers, and source of that Affliction, Sin ; implied in these words, *Sin no more, lest a worse thing come unto thee* ; which clearly intimate, that Sin was the occasion of the former Evil.

3^{dly}, I shall lay before you, the wonderful Mercy of Almighty God, in rescuing and releasing us from those Dangers and Afflictions ; Behold, *thou art made whole*.

4^{thly}. I shall examine the caution and advice here given us, how we ought to comport ourselves under such blessings ; *Sin no more*.

5^{thly}, And lastly, I shall urge the threatening or commination, added to this Caution, to strengthen and enforce it ; *Sin no more, lest a worse thing come unto thee*. Of these briefly in their Order.

I. Then, we are to reflect upon the Dangers to which we have been expos'd; the State of Weakness and Affliction which we formerly lay under; implied in these Words, *Thou art made whole*; which plainly suppose an antecedent Infirmary.

I do not love to *open* those wounds which are but just *skinn'd* over; and by *rubbing* the Sores which are beginning to be *healed*, to *revive* their smart and *renew* their anguish: But, as a skilful Chirurgeon will rather *search* a Wound, than suffer it through carelessness to *mortifie* and *gangreen*, the great advantage of such a proceeding, making large amends for the painfulness of the Operation; so shall I, by laying open to your view the Troubles and Afflictions which lately threaten'd you, (however uneasy the remembrance of them may be) endeavour to prevent your forgetfulness of His Mercy, who has graciously been pleas'd to deliver you from them, a greater Evil than any you have suffer'd, or were in danger to have undergone.

And I cannot do this more fully or effectually, than by giving you a short Draught of those Miseries and Afflictions, which your *Protestant Brethren in Ireland* did actually sustain; part of which Hardships your selves *have felt*, and the rest of which most assuredly *were intended* for you.

Unless the usualness and familiarity of lamentable Accidents, as in the Great and dreadful Plague
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of *Athens*, has harden'd us against the sense of them in *others*, or the apprehension of them in relation to *our selves*; we cannot but call to mind with a tender resentment, the Miseries and Calamities which those our Brethren underwent. When, as in the ancient *Roman Saturnalia*, the *Servants* took upon them to act the *Masters*; and kept up that Character with all the insolence, that usually attends so preposterous a Change; When by new and unheard of *Politicks*, the *Conquerors* were *disarm'd*, and the *Sword* put into the Hands of the *vanquished Nation*: When, besides, the apparent dangers which threaten'd their Destruction, so that (with *David*) they might be said to hold their *Souls continually in their Hands*; their lives were made so uneasy to them, that *Banishment* was look'd upon as a *favour* to be *begg'd*, as a *purchase* to be *bought*; yet neither way could be obtain'd, by such as with'd for and desir'd it. When the colour of *Law*, and Authority of the *Government*, like to the *pillar of cloud and fire*, was to their Adversaries *light and brightness*, to direct them in their ways of Cruelty and Oppression; but unto them *darkness and obscurity*, to cover their *Enemies* from their search and prosecution: When the *two-edg'd Sword* of pretended *Justice* cut but *one way*; and was *blunt* to those, who chiefly deserv'd to have felt the *edge* of it: When there was nothing but *leading into Captivity and complaining in their Streets*: When they eagerly hearkn'd out for Sounds of Joy, and yet every *Intelligencer*, (like *Job's Messengers*) brought a fresh account of Miseries.

Miseries and Afflictions: But far beyond all this, when the Lord seem'd, to cast off his Altar and abhor his Sanctuary; when prosperous Error and Superstition, prevail'd against suffering Truth and Religion; when the misfortunes of the Professors, were made a scandal to the Profession it self; so that their Enemies did daily cast them in the Teeth, *Where is now your God?* The Scene is too dismal to dwell long upon; I shall therefore shut it up with the words of the Prophet in his Lamentations, *Judah was gone into Captivity, because of Affliction, and because of great servitude; she dwelt among the Heathen, she found no rest, all her Persecutors overtook her between the Sarais; all her Gates were desolate, her Priests sigh'd, her Virgins were afflicted, and she was in bitterness; her Adversaries were the chief, her Enemies prosper'd;* the reason follows immediately after, *for the Lord afflicted her for the multitude of her Transgressions.* Which leads me to the consideration of thy

2. Particular, namely to enquire into the Cause of these Dangers, and source of those Afflictions to which we were expos'd, *Sin*; implied in these words, *Sin no more; lest a worse thing come unto thee*; which clearly intimate, that *Sin* was the occasion of the former Evil.

It is very usual, even with the most faulty, to shift off the guilt from themselves, and endeavour to sicken it upon others; and they are apt to impute

pute their Sufferings and Afflictions, rather to the Injustice and Malice of their Enemies, than to any Demerits and Transgressions of their own: But this is, a very fallacious way of arguing, with which we too often *deceive our own Souls*; for the Inflictors of God's vengeance may be very ill Men, and yet they who bear the Infliction not a whit the more Innocent; the *Hangman* may be a most profligate *Villain*, and yet the *Felon* or the *Traitor* suffer justly under his Hands: Never was there any Man yet in the World, he only excepted who was God as well as Man, that could with confidence propound this Question, *Which of you convinces me of Sin?* Every one's own Conscience, unless fear'd or stupified, is a *thousand Witnesses* against him in this case; and we cannot but joyn with the *Prophet* in his Confession, *O Lord, righteousness belongeth unto thee, but unto us confusion of Faces, because of the Trespasse which we have trespased against thee.*

For let me, I beseech you, ask you a few Questions, and let every one's own Soul silently give an Answer.

What effect had that long *Peace* and *Plenty* upon us, with which it pleased God to bless these Nations, when the whole Christian World besides felt the *Sword* and *Scarcity*, but *Chambering* and *Wantonness*, *Rioting* and *Drunkenness*, *Strifes* and *Envyings*? What use did we make of that abundance of good things, which the giver of all good Gifts imparted to us, but to make provision for the *Flesh*;

Flesh, to fulfil the Lusts thereof? How little was the Name of God thought upon amongst us, unless to dishonor it with an Oath! Or his House frequented by us, unless to pass away that time, which would otherwise have lain uneasie upon our hands! How empty and superficial was our devotion grown! How mere a Form of godliness without the Power of it was our Religion become! How earnestly did we contend for the things of this World, and how little did we seek those things that are above! God therefore as well in Mercy as in Justice, awaken'd us by his Judgments from this provoking Security; and like a careful Physician to a Lethargick Patient, recover'd us with Cauticks and with Scarifyings, from a sleep which else would have been unto Death. Let us not then, in the Name of God, look abroad for the Causes of our Sufferings; let us not flatter our selves by imputing them, to the Ambitious Contrivances of Foreign Princes, or the inveterate Malice of our Designing Neighbours; since the main Spring and Original of all, every Man may find at home, within his own breast: Our Sins cried out to Heaven for Vengeance, and God who is Infinite Justice could not but inflict it; our Offences were hurrying us on to unavoidable ruine, and God who is Mercy in perfection, could not but use the roughest Methods to reclaim us, since we would not be wrought upon by milder dispensations.

And yet even when we thus lay under his chastisements, how little did we take the Advice
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of the Prophet, *hear ye the Rod, and who hath appointed it?* Did we not rather give occasion to God to upbraid us, as he did heretofore the House of Israel; and I said, *after I had done all these things unto her, turn unto me, but she returned not?* In those Days did the Lord God of Hosts call to weeping, and mourning, and to baldness, and to girding with Sackcloth; and behold joy and gladness, slaying Oxen and killing Sheep, eating Flesh and drinking Wine; as if we had seriously made that absurd conclusion, *Let us eat and drink for to morrow we die!* These serious Truths may perhaps be uneasie to us, but I am sure they are most abundantly necessary, that we may not be tempted to justify our selves, or to ascribe our deliverance to our own righteousness; but only to the bowels and compassion of him, whose Mercy towards us endureth for ever, and whose hand is mighty to save, and this leads me to the

3.^d Particular of my Text, namely, to lay before you the wonderful Mercy of Almighty God, in rescuing and releasing us from those Dangers and Afflictions; *Behold, thou art made whole.*

This first word, in the Original *idv*, is always rendered by *Lo*, or *Behold*; and is used, either to usher in something amazing and astonishing, or to prepare our attention for something eminently instructive; and it always stands in the Writings of the Evangelists, as a Hand in the Margent, to point out somewhat more than ordinarily consi-

derable. And certainly, if ever any thing deserv'd to be thus usher'd in, our releasement from the Dangers to which we were expos'd, may justly challenge such an Introduction, *Behold thou art made whole.*

When the Lord turned again the Captivity of Jacob, then were we like to them that dream: The greatness and the suddenness of the Alteration, made it rather seem a fancy, proceeding from the fumes of a distemper'd Brain, than a Truth, that carried with it what was real and substantial. When we were so near the brink of Ruine, that there was but a bare possibility of our escaping; then God, who is a help in time of need, snatch'd us from the precipice into which we were falling, and set our feet upon a Rock and order'd our goings: When we lay (like Isaac) a destin'd sacrifice, and the Knife was just at our Throates; then an Arm (as it were) out of the Clouds, arrested the Hands of our Executioners; and a Voice as if from Heaven gave command, Lay not your Hands upon them, neither do any thing unto them: So that our Soul escaped as a Bird out of the Net of the Fowler, the Net was broken and we were deliver'd.

I might endeavour to set off the greatness of this Blessing, by comparing it with those Miseries which we lay under, and with those much greater ones which threatened to overwhelm us; but this was a Mercy of the first Magnitude, which will:

will sufficiently affect our Souls with gratitude, if we set it in a true light, and consider it by its self: How, by *this, True Religion, the way which those our Enemies call Hereſie, but wherein we worſhip the God of our Fathers*, was again reſtor'd to its Ancient Splendour! Our Temples which they had deſtin'd to *Foppery and Superſtition*, were happily continu'd in the poſſeſſion, of *unadulterate Worſhip* and a *reaſonable Service*! The Laws which had been warped to ſerve the worſt Ends, were again reduc'd to their Primitive Uſe, for the *Puniſhment of wicked Doers, and the praiſe of ſuch as do well*! The *juſt Prerogative* of the Prince was vigorouſly aſſerted, and yet the *Liberty* of the Subject not at all infringed! The Church and State, which like ill-joak'd Oxen drew different ways, now proceed lovingly in the ſame Track, and ſtrengthen and ſupport each other mutually! *Peace and abundance* begin to efface the Memory, of the *War* and the *neceſſities* under which we lately labour'd! Our Dangers and Apprehenſions are vaniſhed and removed; and if any Scars remain of our former Wounds, whiſt they put us in mind that we have been hurt, they alſo aſſure us that we are in a way to be healed! *Happy are the people who are in ſuch a Caſe*, if they make a right uſe of the Mercies they have receiv'd; yea, *blessed are the people who have the Lord for their God*!

And certainly, ſo many viſible appearances of the Divine favour, have entitl'd God to the ſole

Honour of our Deliverance; that it would be a direct robbing him of his Glory, to give the praise of it to any other: He having acted for us in this Case, as he testifies of himself by the Prophet Isaiah; *and I looked, and there was none to help, and I wondered that there was none to uphold; then my own Arm brought Salvation. The Lord indeed looked down from Heaven, and beheld from the Habitation of his Holiness, and of his Glory; his Zeal and his Strength, and his Mercies, and the sounding of his Bowels towards us, were not restrain'd; He saw our Miseries, and turned away his Eyes from our Transgressions; or if he viewed them, it was only to use other Methods to withdraw us from them; and to attempt the reclaiming us by his Mercies, who had formerly been incorrigible under his Judgments. Thus God arose, and his and our Enemies were scattered; and they that hated both him and us fled before him. Therefore Not unto us, O Lord not unto us, but unto thy Name give praise; for thy loving Mercy, and for thy Truth's sake.*

And now wherewithal shall we come before the Lord, and bow our selves before the high God? What retribution shall we make unto the Lord, for all that the Lord has bestowed upon us, according to his Mercies, and according to the multitude of his loving kindnesses? The Answer to this Question, which every devout Soul is oblig'd to make, is the subject of my

4. Particular, in which I am to examine the Caution and Advice here given us, how we ought to comport our selves under such blessings; *Sin no more.*

The Mercies of *God* are design'd for our amendment, *and his Goodness leadeth to repentance*; if therefore we answer not this intention of his, we go about as far as in us lies, to disappoint the gracious Methods of his *Providence*, and as it were to counterplot his *Omniscience*. But *God forbid*, that where his Grace has so signally abounded to us, there Sin should abound so much more! *God forbid*, that we should continue obstinate and incorrigible, against all that an *All-powerful* and *All-wise God* can do for our amendment! If *Judgments* could not frighten us into Obedience, yet let *Blessings* allure us; and like the Man in the *Fable*, who held fast his Cloak against the blustering *Wind*, but parted with it to the gentler Rays of the *Sun*; So let us, if we have kept our Sins close to us in the *Storms* of Adversity, *dismiss* them when we are warmed with the *Beams* of Prosperity. Ingratitude (we know) is stiled a complication of all Wickedness; and no Title is so reproachful, as that of an unthankful Person; but how deeply shall we be liable to this imputation, if we will make no return for such inestimable advantages? And yet how easie is the Tribute which God expects at our hands! He only requires of us, that we should *Sin no more*; That instead of provoking him to new *Severities*, we should put our selves into a condition

dition of receiving fresh *Blessings*: Had something very difficult been exacted of us, when we lay expos'd to the Oppression of our insulting Enemies, would we have scrupled to perform it for our releasement from them? And shall we now startle at that which is both easie and beneficial? *God's Toke is easie, and his Burthen is light; his Commandments are not grievous, neither does he delight to afflict the Sons of Men*: And yet how few are obedient to such *equitable* Injunctions! How few submit entirely to so *mild* an Authority! Is not the same Profaneness and Debauchery still rise amongst us, which drew down those Judgments we formerly groan'd under? Do we not still use the same false balances and deceitful Weights? Do we not still practice the same over-reaching subtilties, in our usual Dealings and mutual Commerce? Is not all the Violence and Injustice, for which we were wont to blame our Enemies, still exercis'd amongst our selves, and aggravated by the profession of a better Religion? So that I may say, in the words of the Prophet, *the Lord looked for Judgment, but behold Oppression; for righteousness, but behold a Cry!* Do not those that seem'd to lament and bewail, the Danger of losing the *Publick Assemblies*; absent themselves too often from the *Great Congregation*; and leave the *House of God*, at the ordinary times of Divine Worship, much more unfrequented than it need or ought to be? Do not those who apprehended a *Dearth in the Land, not a Dearth of Bread, but of the Word and Sacraments*, withdraw too frequently

quently from the *Bread of Life*, and *Starve* their own Souls in the midst of *Plenty*? *Let us judge our selves, my Brethren, that we be not judged of the Lord*; and let us consider, that the caution here given, *Sin no more*, is not a bare Advice, that may be taken or rejected without any considerable Consequences; but that in the

5th. And last Particular of my Text, there is a Threatning or Commination, and that a very severe One, annexed to it, to strengthen and enforce it; *Sin no more, lest a worse thing come unto thee.*

A *Relapse* into any illness, is much more dangerous, than the *first* fury of a *Distemper*; and we read of the Man, *that washed and swept and garnished his House*, and yet *admitted seven Devils afterwards, that his last Estate was worse than his first.* For God, in his Impartial Justice, proportions his Judgments to our Offences; now every *latter Sin* is greater than the former, and therefore is liable to a more severe punishment: For either *we have repented before the Commission of it, or we have not*; if *we have*, our Sin, besides its own guilt, includes that of breaking our Resolution; if *we have not*, it is an additional Act of Obstinacy and Impenitency; and either way, it has a new accession of Guilt and Wickedness.

Nor can we hope to escape from God's just Severity; since Sin, is that *dark Body* which interposes

terposes between us and the *light of his Countenance*, and punishment is the *Shadow* that inseparably accompanies it: Neither will the Faults of those who seem to be the Ministers of *God's Vengeance*, be any manner of Protection to us; nor must we flatter ourselves, that he will not fight against us on *their side*: *Executioners* (we know) are seldom chosen out of the *best of Men*; and the *Rod* may be *made use of*, tho' it be afterwards to be *cast into the Fire*; Nay even *lice and flies*, the meanest particles of the Creation, have oftentimes in the avenging hand of God, been *dreadful Instruments* of his displeasure.

If therefore we are unwilling, to lie under the same or greater pressures, than we lately apprehended, and were deliver'd from; if we would not run through, the same or a more dismal Scene of Afflictions, than we formerly groan'd under, and had in prospect; if we would not rather, have *God* act the part of an *offended Judge*, than that of a *tender and Indulgent Parent*; Let us follow the Advice prescrib'd us in the Text, and *Sin no more, lest a worse thing come unto us*. *God* has been pleas'd to Visit us with *Judgments*, and we continu'd incorrigible under them, by which our Sins were highly aggravated; but if his *Blessings* are in vain employed for our amendment, we offend to a Degree as high as is possible: In the former indeed we sinned against his *Justice*, but in this both against his *Justice* and his *Mercy*: And will not *God*, think you, vindicate

vindicate this his *Beloved*, his *Darling* attribute, from such a contempt? What will become of us, when his *Mercy* is turned against us? When that which used to *restrain* and *qualifie* the *Inflictions* of his *Justice*, shall then *exasperate* and make them *sharper*? When that which used to be poured like *Balsam* into our *wounds*, shall then be like *Oyl* to feed the *Flames* of his *Fury*, and to make his *Vengeance* *burn* more *fiercely*? When our depraved *Natures*, like vitiated *Stomachs*, that convert wholesome *Nourishment* into the aliment of ill *Humors*, shall turn *Blessings* themselves into *Curses*? Yet thus most certainly it will be with us, if we still remain impenitent; God will be glorified one way or other, either *by us*, or *upon us*.

Let us but seriously meditate upon those sad Calamities, which oppress our *Protestant Brethren* in distant *Countreys*; and we shall see in them what our *Sins* will bring upon us, unless we prevent those *Judgments* by a timely *Repentance*: We cannot look upon them as more guilty than ourselves, nay, I would to God we could vie with them for *Innocence*! And how then can we escape with impunity, when we see them so severely punished! Some have been forced to submit themselves a long time, to the licentious will of an unbridled *Soldiery*, and to see and supply those excesses which they detested; to be the *Objects* of their *contempt*, when they were used most *favourably*; and the *Subjects* of their *Cruelty*,
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when Wine or Rage *provok'd* them: Others have been torn from the Embraces of their Relations; and condemn'd to the meanest and most laborious Drudgery; being chain'd to the Oar as the worst of Malefactors, amongst Stripes and Menaces, and blasphemous Execrations: *Not a few* have been call'd upon to *resist unto blood*, and to suffer *Martyrdom* for the Cause which they defended; being Sentenc'd to the Axe, the Gibbet, or the Wheel, and glorifying God by a variety of Sufferings: *Multitudes* have been driven from their Possessions and their Dwellings; and reduced to seek in *distant* Countreys, that relief and repose which was den'd them in *their own*; being barbarously Condemn'd to perpetual Exile, only for the *discharging of a good Conscience*. These are the Tryals which have exercised our *Brethren abroad*, and which we must expect will fall to our *share*; if *Arbitrary Government* or the *Romish Religion*, should (which God avert) as a punishment for our impenitence, ever be established within these Kingdoms.

How justly then does the *pious Wisdom*, of our careful *Governours* both in Church and State, recommend to our *Prayers* and to our *Christian Liberality*, the distressed condition of these poor Sufferers; whose Afflictions have made an Impression upon all the *Protestants* in *Europe*, who unanimously concur to the Relief of their Necessities. They are some of them such, I mean the *Finnish*, as have been forced with a barbarous Inhumanity,

to forsake whatever is dear to worldly Men, that they might retain the practice of *their Religion* in its Purity; a *Religion*, which by a happy and distinguishing Providence, they have always kept untainted with those Errors and Superstitions, which over-run the rest of the whole Christian World; and which give them a just Title to the Respect and the Assistance, of all such as are Professors of *uncorrupted Christianity*. They are all *Confessors* for the Reformed Faith, having been in perils by Sea, and in perils by Land, in perils from their own Countrey-men, in perils from Aliens; having wandred about in Deserts and in Mountains, being Destitute, Afflicted, Tormented: These are they who have made some Protestant Countreys their Refuge and Sanctuary against all their Misfortunes; and yet through their Numbers and the greatness of their Exigences, are in danger of perishing in the Harbor of their Safety. But far be that reproach from Professors of *Christianity*, a *Religion* made up of Mercy and Compassion; far from all Members of the *Church of England*, which is famous for a Charity the most dissulative of any: Let none (I intreat you) of those little prejudices, which are apt to affect mean Spirits and vulgar Understandings, prevail with Persons of Ability and Sense, to shut up their bowels of compassion from them: Let us not so far remember that they are *Foreigners*, a word that sounds harshly in *English Ears*, as to forget that they are *Christians* and *Protestants*. It is below the Honour of the *Brittish Nation*, not to relieve even an *Enemy*

in distress; and yet these have done nothing but what deserves our *Friendship*; since we are *Friends* I suppose, to the Cause for which they suffer, and to the constancy which they express in adhering to it: Let us tenderly and considerately reflect within our selves, how like *our* circumstances might have been to *theirs*; if the late Designs against our *Religion* had taken effect, and we had continu'd *Stedfast* in the profession of it. And let us then practice the *great Rule of Justice*; and so do to those poor people, as we would that they and other Nations, if we had been driven out, should have done to us.

To look back then to my Text, from which I have so long digressed; and to close up all that has been deduced from it: *I beseech you, Beloved; in the bowels of the Lord Jesus*, so to reflect upon your own past *Sufferings*, and the greater *Dangers* which were ready to overtake you, and upon your *Sins* which were the occasions of them; as to detest and abominate the latter, for the sake of the two former: So to meditate upon the *Almighty Goodness*, in rescuing us from those *Miseries* to which we were expos'd; as to give *God* the glory of it; by Piety towards him, the blessed Author of it; and love to one another, the mutual sharers in it: That so, we who are made whole, by sinning no more, may avoid the danger, of having a worse thing come unto us: That so, we becoming a peculiar People, purified unto God, zealous of good Works; the Lord God may make us
plenteous

plenteous in every work of our Hands, in the fruit of our Body, and in the fruit of our Cattle, and in the fruit of our Land for good; that he may rejoyce again over us for good, as he rejoyced over our Fathers. Which he of his Infinite Mercy grant, through the Merits and Mediation of Jesus Christ; to whom with the Father and the Holy Spirit, be ascribed all Honour, Power, Might, Majesty and Dominion, henceforth and for ever more, Amen.

FINIS.
